Slowing Down for Metadata Justice

On Learning to Trust Our Bodies and Ourselves

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Acknowledgements

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Oklahoma State University Library

Opinions expressed within this presentation are solely the author's and do not necessarily reflect the opinions and beliefs of Oklahoma State University.
Agenda

- CHECK IN AND SLOW DOWN
- ABOUT ME
- METADATA JUSTICE IN OKLAHOMA
- SUSTAINABLE/EMBODIED APPROACH
- IN PRACTICE
- NEXT STEPS
How are you feeling right now?
It is natural to feel a sense of urgency when it comes to metadata justice

- The problems are massive, systematic, and ever-growing
- Our work (or denial) affects real people
- Decades of backburnered work
"If you are a tree slow growth is the key to growing old. Growth fueled by hefty additions of excess nitrogen from agricultural operations is unhealthy."

- Peter Wohlleben, The Secret Life of Trees
"It’s supremely unhealthy, for both individuals and organizations, to try to be in bloom all the time. Perhaps, if we reject the capitalist drive to constantly churn out new products and instead take a stand to support more reflective and responsive practices, we can offer our patrons services that are deeper, more lasting, and more human."

- Julia Glassman, "The Innovation Fetish and Slow Librarianship: What Librarians Can Learn from the Juicero"
"Our collective resting coordinated with deep traveling within our hearts begins the process of dismantling capitalism, white supremacy, racism, homophobia, ableism, and patriarchy."

"There is no rush. There is no urgency. Unravel from the lies of white supremacy culture. Rest is a meticulous love practice."

- Tricia Hersey, Founder of the Nap Ministry, Rest is Resistance
How are you feeling now?
About Me

- 36 year-old writer, artist, mother, and metadata librarian
- white woman
- adult-diagnosed PDA autistic woman
- directly involved in metadata justice efforts in Oklahoma since 2020
## Some Recent Metadata Justice Efforts in Oklahoma

<table>
<thead>
<tr>
<th>2020</th>
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Metadata Justice in Oklahoma Libraries & Archives Symposium Proceedings - UCO
Tribal Nations of Oklahoma Metadata Database - Macken, M., Palone, K., Zilinskas, L.
“Unraveling Metadata Justice” Timeline - Silverstein, R.
Components of a Sustainable Embodied Approach
Constructing a Values-Based Foundation

Guiding Principles

We are working at times with difficult topics that carry layers of emotional weight and historical trauma. We want to do everything in our power as a group to ensure that our members (and others we interact with outside of this group) are treated with respect and dignity, and that everyone feels themselves to be a valued member regardless of race, ethnicity, sexual orientation, gender, age, or ability.

Our good intentions are not enough to ensure that we create an inclusive and welcoming space for a racially, culturally, neurologically diverse group.

As such, we are committed to:

Learning

Prior to beginning any project, we will assess our own knowledge gaps.

- We will be willing to take on rigorous research to ensure we are informed about the topic.
- We will actively engage through fulfillment of our commitment.

2023 Presentation Link

includes

Guiding Principles

Example Doc
Progress Without Pressure
Shared Labor
Non-Punitive
What Does This Look Like in Practice?
Tulsa Race Massacre, Tulsa, Okla., 1921

URI(s)
- http://id.loc.gov/authorities/subjects/sh2019000150
- http://id.loc.gov/authorities/sh2019000150#concept

Variants
- Tulsa Massacre, Tulsa, Okla., 1921
- Tulsa Race Riot, Tulsa, Okla., 1921

Broader Terms
- Massacres--Oklahoma
- Race riots--Oklahoma

Closely Matching Concepts from Other Schemes
- Massacre de Tulsa (1921)
- Tulsa Race massacre
- Tulsa Race Massacre (Tulsa, Oklahoma : 1921)

Earlier Established Forms
- Tulsa Race Riot, Tulsa, Okla., 1921

- found: New York Times, Dec. 6, 2019, page C27: Alvin Alley American Dance Theater (On Friday, the company introduces the veteran Seattle-based choreographer Donald Byrd’s “Greenwood,” about the Tulsa Race Massacre in 1921)
- found: Library of Congress research guides, July 22, 2020:Tulsa Race Massacre: Topics in Chronicling America [note title of research guide]
- found: Congressional record, May 22, 2019, page S3025, column 1: Senator James Lankford [Oklahoma] (Dr. Olivia Hooker passed away just this last November. She was one of the last survivors of the Tulsa Race Massacre.)
- found: 116th Congress, Senate Resolution S647:A resolution recognizing the forthcoming centennial of the 1921 Tulsa Race Massacre
- found: 116th Congress, House Resolution 1038:Recognizing the forthcoming centennial of the 1921 Tulsa Race Massacre
“Lassik Indians”

Lucy Young, the principal Lassik informant, is probably the oldest Indian left in Mendocino County and possibly in the state of California. She is the only Indian in Mendocino County who was a first-hand account of native culture nearly a century ago. She was taught this way of life from her mother and the women of her community, and this alone makes the following account worth citation.

Lucy was born in the village of Lassik, on the north side of the Eel River. The “Franciscans” was about 180 north of the river bridge that crosses the Eel River at this point. She was a small girl when the Lassik, including herself, were rounded up by the whites and taken to Fort Seward. While she was at Fort Seward, some of the old Lassik women were tattooing the girls. Lucy was really too young to be tattooed, but the old women caught her and took her out in the brush. Lucy struggled and screamed but the old women paid no attention to her screams. Two women held her and a third combed her hair with a tiny fish they had caught. The women were instructed, by the white men, to do this because the Lassik were living in harmony with nature and the women of the tribe were not allowed to be tattooed. Lucy’s hair was cut short in the spring so that the green grass could be seen. (Lassik’s tattoos consist of eight vertical lines on her shin and two lines on each cheek that start from the corners of the mouth and go to the nose.) Lucy was not supposed to eat meat or any warm food for two or three days after being tattooed. Her father told her to go and sleep and we’re most because she was too small to go without food.

After about two years at Fort Seward, the women and children were allowed to go out and shift for themselves. Most of the Lassik was, including Lucy’s father, had already been killed, mostly by white settlers, occasionally by nobles. A few years later nearly all the Lassik on the Eel River were again rounded up and taken to Fort Seward, her little sister, and her mother managed to stay away during the shift. After a few years, the white men returned and took the Eel River again. Lucy was a young girl of about 15 or 16 when the white men returned. She was at Fort Seward and spent her time helping with the women. She learned to cook and do many other things.

In 1900 Lucy came to live with her in Soldier’s Matto. In the summer, they traveled around a great deal, often coming to Round Valley. In 1907, they moved to Round Valley permanently and today they own a small farm there. They were legally married

Lucy Young

UC Berkeley, Bancroft Library
How can you take one small step to slow down in this work?


HOFFNER, B. (2023). CONSTRUCTING A VALUES-BASED FOUNDATION FOR METADATA JUSTICE WORK
Thank you so much for sharing this space with me today.

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- badfrench.substack.com